




Islam and the Ethics of War: Deconstructing Jihad through the Principle of Humanism in Theological Discourses

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Abstract

Warfare has become a problematic discourse in social life and theology. The research aims to identify the malfunction of war through the ethics of jihad contained in Islamic teachings that emphasise the principle of humanism. This article uses a qualitative method with a phenomenological approach. The data in this study are verses of the Qur'an, tafsir books, and journals directly related to jihad and war. Tafsir Maudhu'i analysis is used to provide relevant correlations through Islamic teachings. The results showed that in the Qur'an, the terms jihad and war are divided into four classifications, namely: Self-defence, Eliminating Fitnah, Fighting Oppressors and War with Allah's permission. Some of the ethics of war contained in the Qur'an are Protection of Non-Combatants, Prohibition of Brutal Killings and Cruelty, Protection of Environment and Property, Protection of Prisoners of War, Responsibility of Military Leaders and Prohibition of Attacks on Places of Worship and Civilians. In theological discourse, cases such as genocide and massacres of civilians are becoming increasingly complex. This research reimagines humanist values in the context of war ethics which sets the stage for Islam to contribute positively to conflict resolution and peacekeeping.

Keywords: Islam, ethics, war, jihad, humanism, theological discourse.



Introduction

War is a serious problem in the 21st century as it has been throughout human history. In 2021, more than 19,000 children were recruited globally as child soldiers, killed or maimed (Amnesty.org, 2022). Data shows that in the Second World War, the number of civilian deaths was far greater than that of soldiers. In fact, between 1990 and 2000, 90% of war victims were civilians (World101.cfr.org, 2023). War has a devastating impact on many things. Since 1800, more than 37 million people have died in war. This number would be higher if you count civilians killed in other minor conflicts. War causes people to lower their standard of living, such as experiencing an inadequate environment and rampant hunger (Herre et al., 2023). War in the 21st century is nothing more than the egoism of high-ranking officials to show their existence without caring about the fate of civilians.

The author's data above shows the escalation of violence that highlights the complexity of war while neglecting the principle of humanism. In several Middle Eastern countries, the term "jihad" is often used by military personnel to justify war. The development of the concept of jihad in Islam is also a focus because it evolves from individual struggle to armed confrontation. This meaning must certainly be deconstructed, considering that confrontation and armed violence often victimise civilians, which is certainly far from Islamic values.

The term "jihad" is at the centre of controversy and diverse interpretations, opening up space for deconstruction to achieve a more inclusive and humanitarian-based understanding. Indeed, the Qur'an has separated the meaning of "Jihad" and "Qital", which has been difficult for people to understand (Atabik & Muhtador, 2023; Saidun, 2022). Jihad can include various forms of struggle that are not always physical. Qital is more specifically related to confrontation or physical combat in the context of self-defence or justice. The views of Islamic scholars and theologians are considered, with some emphasising the aspect of self-defence. In contrast, others highlight the need to understand the concept of jihad in the context of humanitarian values. There is nothing wrong with juxtaposing the term jihad with armed war. The mistake arises when the interpretation of jihad is reduced to armed confrontation (Ritonga et al., 2023).

Islam, as a religion that is Rahmatan li al-'Amin (Mercy to all the worlds), affirms that war is a concept of self-defence with applicable terms and conditions (Qomaruazzaman, 2021). It cannot be denied that war is part of Allah's commandments and Islamic history. However, it needs to be understood that the concept of war offered by Islam contains humanist values and does not damage life on Earth. The portrait of humanism in war is contained in several stories of the prophet Muhammad, who was involved in several confrontations. Several times, the prophet Muhammad laid out the complexities of war so that the principles of humanism could be upheld even in armed conflict. The concept of jihad presented by the prophet Muhammad contains philosophical values on fighting while still upholding ethics (Enz-Harlass, 2022; Hoque et al., 2023). The ethical aspects when waging any war, are also highlighted by Nicolaidis (2024) relating to the Christian views of inter-alia Saint Augustine, especially concerning its conduct. He argues that any war must be first and foremost a just war, but ideally wars should be avoided at all costs.

The urgency of this research lies in the need for a deep understanding of the concept of jihad in Islam, especially in the context of war ethics and the value of humanism. In a complex global situation with various armed conflicts involving groups or countries with Islamic religious backgrounds, this research is very relevant to formulate a more contextual and humanitarian view of the principles of war in Islam. Through a deconstruction approach, this research aims to highlight the humanist and moral dimensions that may be overlooked or misunderstood in the traditional understanding of jihad. By integrating aspects of theological, humanitarian, and religious discourse, this research can provide a more holistic and contemporary insight into



how Islam views the ethics of war, creating a strong foundation for promoting peace, tolerance, and respect for human rights.

Literature Review

This research focuses on the relationship between Islam and ethical considerations in war situations, highlighting the concept of jihad as the main variable. At this level, the researcher will explore the relationship between Islam and war ethics as the first variable. In this framework, Islam, as a teaching that governs the daily lives of its followers, provides guidance on the ethics of war that includes an understanding of when and how armed conflict is acceptable in religious teachings. Then, the term deconstruction of jihad becomes the centre of attention of the research. The deconstruction approach is used to critically analyse the concept of jihad, detailing key elements and dismantling traditional interpretations. This aims to open space for a deeper and more nuanced understanding of the role of jihad in the context of war to provide a more contemporary view (Saritoprak et al., 2020; Sayadi et al., 2020).

The principle of humanism in research highlights the urgency of understanding human values in the context of Islamic war ethics. This research seeks to explore the extent to which these principles can be found or integrated into the concept of jihad, opening up space for more inclusive interpretations and considering humanitarian aspects in war decisions. Theological discourse becomes an important variable, where the concept of jihad and the ethics of war in Islam are analysed and discussed in depth. This approach allows for a more contextualised and theological understanding of the role of jihad in religious teachings (Lohlker, 2022). Thus, the title reflects the urgency of research that seeks to produce a comprehensive and holistic foundation for understanding the ethics of war in Islam through a jihad deconstruction approach by integrating the principles of humanism in the context of theological discourse.

The first study is "Violence and Jihad in Islam: From the War of Words to the Clashes of Definitions" (Mostfa, 2021). Previous research discussed the issue of Islam's transition from the meta-narrative of emancipation and rationality to violence by examining the question of war in Islam, as well as its definition and legitimacy. The difference in research lies in the substance of the discussion, where this article specifically deconstructs the meaning of jihad by emphasising the principles of humanism contained in the Qur'an. Furthermore, the research entitled "Reaching the Unreached: Muslims in war-torn regions such as Somalia experience high levels of trauma and post-traumatic stress; however, the lack of health care providers, potential stigma, and lack of integration with one's faith are major barriers to obtaining health services. The difference in research lies in the Islamic content of warfare, where this article discusses the principle of humanism in war.

Then the research is entitled "Islamic Laws of War and Contemporary International Humanitarian Law: Discrimination and Proportionality" (Ahmad et al., 2023). This research shows that Islamic law has significantly contributed to international humanitarian law. The difference in research lies in the focus of the research. At this level, the author does not discuss the concept of law but rather the construction of an understanding of war that contains moral and ethical values.

Research Method

The type of research the author uses in this article is qualitative research (Weyant, 2022). The approach used in this research is phenomenology to explore and understand the essence or structure of human experience experienced directly (Larsen, 2023; Paley, 2016). The paradigm used in this research is constructivist, with a more contextual and in-depth understanding of how individuals form their understanding of the world (Lincoln & Guba, 2016; Olsen & Pilson, 2022). The primary data sources in this research are the verses of the Qur'an that are directly related to war and the ethics contained in it. Meanwhile, the secondary data



used in this research are books of interpretation, reportage, scientific articles and books related to the theme. The data collection techniques used in this research are observation interviews and documentation (Edmonds & Kennedy, 2020).

After the data is collected, the author will conduct the Miles and Huberman version of data analysis with four stages: data collection, data presentation, data reduction and verification, and conclusion drawing (Miles et al., 2014). In addition, the author will use the Tahlili interpretation method to collect and analyse verses related to religious moderation indicators (Amin, 2017; Rokim, 2017; Rosalinda, 2020).

Results and Discussion

The Qur'an and the Terma of Jihad in the Connotation of War

With all its derivations, the term "Jihad" is mentioned 41 times in the Qur'an. Jihad in the context of war is mentioned 8 times in the Qur'an (Baqi, 2009). Although there are 8 jihad terms related to war, the Qur'an classifies jihad by taking up arms with 4 groups, namely: 1) Self-defence, 2) Eliminating Fitnah, 3) Fighting the Oppressor, and 4) War with Allah's permission. Regarding the permission of war, Allah says in Q.S. al-Hajj verses 39-40 which reads:

"It is permitted (to fight) for those who are being fought against, for indeed they have been wronged and oppressed (39). (i.e.) those who have been expelled from their homes without just cause, except that they said: "Our Lord is Allah". Moreover, if Allah had not repelled the violence of some men for the violence of others, the monasteries of the Christians, the churches, the synagogues of the Jews, and the mosques, in which the name of Allah is mentioned, would have been demolished. Surely Allah will help those who help Him. Verily, Allah is indeed the Strongest and the Mightiest (40)."

In Jami' al-Bayan, Al-Thabary explains that the above verse permits the believers to fight against the polytheists because they oppress the believers by attacking them (Al-Thabary, 2000). The same thing was expressed by Al-Zamakhshari, who stated that the polytheists of Makkah not only hurt the believers but also attacked the Prophet. In this situation, the Prophet advised them to be patient, saying he had not been ordered to go to war (Al-Zamakhshari, 1995).

A similar explanation can be found in Al-Razi's Mafatih al-Ghaib (juz 23 page 43). Both scholars, Az-Zamakhshari and Ar-Razi, agree that the permission to go to war was given in a verse after the previous seventy verses that prohibited the act. Ibn Zayd adds that this permission was given after the Prophet and his companions forgave the polytheists for ten years. Thus, the concept of war was authorised after a period of forgiveness and resistance to oppression (Al-Razi, 2012). In addition to permitting war, the Qur'an also says that war can be waged in self-defence. Allah says in Q.S. al-Baqarah verse 190 which reads:

"And fight in the way of Allah those who fight you, (but) do not exceed the limit, for surely Allah does not like those who exceed the limit."

According to al-Qarni (2008), this verse says: "Fight, O believers, in defence of the religion of Allah and against those who fight you. However, please do not violate the established prohibitions, such as mutilating the dead, committing treason in taking the booty before it is divided, and killing without justification, including children, women, the elderly, and those who are not involved in the conflict. Allah clarifies that He dislikes violating His rules, which means legalising what Allah and His Messenger have forbidden."

In the context of the obligation of war, Muslims must fight those who are actively fighting them while refraining from acts of aggression against those who are not involved in the conflict. This



obligation applies before any particular verse's cancellation (dinasakh). However, it is strictly forbidden to overreach in warfare, including the killing of children, the elderly, and women who are not directly involved in the fighting unless such women are participating in fighting the Muslims. Nicolaidis (2024) echoes the sentiments of many Muslim scholars when he asserts that "The leaders of nations opting for war must make their case honestly and communicate the facts, present a carefully crafted range of options, discuss the potential risks and losses, the sought objectives, and of course the ultimately dire consequences of taking a decision to wage war so that all citizens can make an informed decision to support it or not. The understanding and implementing this rule emphasises the importance of conducting warfare with justice and adhering to humanitarian norms, avoiding disproportionate actions or violating the ethics of war (Al-Jaza'iri, 2003). Then, the verse on jihad is also not spared from defending against slander that attacks Islam. In Q.S. al-Baqarah verse 193 Allah says:

"And fight them, so that there may be no more fitnah and (so that) obedience may be only to Allah. If they cease, there is no enmity except against the wrongdoers."

If they cease committing terror (fitnah) and disturbance of security and order, then there is no longer a reason for Muslims to show hostility among humanity except against the wrongdoers, namely those who do not have the determination to make peace with Muslims (Lajnah Pentashihan Mushaf Al-Qur'an, 2016). Moreover, fight the polytheists until they stop tormenting and slandering the religion of the believers. Moreover, obedience becomes purely to Allah alone. If they stop fighting you, then there is no enmity except against those who wrong themselves by clinging to their polytheism (Az-Zuhaili, 2018). Later, the Qur'an instructs the obligation to fight against those who oppress. In Q.S. al-Nisa verse 75 Allah says:

"Why do you not fight in the cause of Allah and (defend) the weak from (among) men, women, and children who pray, "O our Lord, take us out of this land (Makkah) whose inhabitants are unjust. Give us a protector from Your side and give us a helper from Your side."

This verse calls upon those who believe in fighting in the cause of Allah and those who disbelieve to fight in the cause of thought. Therefore, fight the friends of the devil, for verily, the deceit of the devil is weak. The context of this verse is for those who fight because they are oppressed and persecuted by the disbelievers (As-Suyuthi & Al-Mahally, 2015). According to Hamka (2012), the above verse indicates that if a person has fully surrendered himself to Allah, death becomes a good thing, whether in a state of victory or defeat. Hamka (2012) interpretation of "Rahmatan li al-'Amin" highlights that true surrender to Allah can make death peaceful, whether in victory or defeat. However, this does not endorse suicide bombings or violent acts. Islam condemns violence against innocents and taking one's own life. The phrase should be understood within the broader context of Islamic teachings, which emphasize peace, justice, and the sanctity of life. If he dies, that death becomes a living witness to the truth of Allah, and his devotion and ideals will continue. Although one may be momentarily immersed by external pressures like water enveloping the ground, when one is dug out of the search well of "clear water and gentle slopes", one will rise again. If he achieves victory, he will enjoy the rewards for a while, but eventually, he will return to Allah to receive the promised reward. Regardless of whether he is killed or victorious, in the sight of Allah, no sacrifice is in vain. A place of honour has been prepared for those who submit to His will.

Qur'anic Insights on the Ethics of War

As the primary source of teachings in Islam, the Qur'an provides in-depth and sustained guidance on the ethics of war. In this context, the Qur'an provides commands and prohibitions regarding armed conflict and emphasises moral values, justice and humanity in every aspect of war ethics. It corrects cruel and immoral practices in war and establishes principles governing the treatment of prisoners of war, the environment, and civilian populations. By

emphasising the concept of jihad as a struggle for righteousness, the Qur'ān details clear limits on the use of military force. The following author summarises some of the ethics of war in Islam based on humanism's values, which can be seen in Table 1.

No	Ethics	Dalil
1	Protection of Non-Combatants.	"And do not kill a soul which Allah has forbidden (to kill) except with a just cause, and whoever is killed unjustly, We have given power to his heirs (to avenge him), but let him not exceed the limit in killing. Verily, he is one who will be helped." (QS. Al-Isra [17]: 33).
2	Prohibition of Brutal and Cruel Killings.	"And (remember) when your Lord declared: If you give thanks, We will surely increase (favours) to you, and if you deny (My favours), then surely My punishment is very severe." (QS. Ibrahim [14]: 7).
3	Protection of the Environment and Property.	"And do not make corruption in the earth after it has been made good. And pray to Him with fear and hope (praying) surely the mercy of Allah is very near to those who do good." (QS. Al-A'raf [7]: 31).
4	Protection of Prisoners of War.	"And those who keep their trusts and their pledges, and those who remain steadfast in their loyalty when under duress." (QS. Al-Mu'minun [23]: 8).
5	Responsibilities of Military Leaders.	"O you who believe, fulfil the call of Allah and the call of the Messenger when he calls you to that which gives you life." (QS. Al-Anfal [8]: 24).
6	Prohibition of Attacks on Places of Worship and Civilians.	"And if Allah had not rejected some of them for others, the monasteries, the churches, the synagogues, and the mosques in which the name of Allah was mentioned would have been destroyed. Surely Allah will help those who help Him. Verily, Allah is indeed Strong and Mighty." (QS. Al-Hajj [22]: 40).

Table 1. The Ethics of War and its Evidence in the Qur'an
Source: Data processed by the author, 2024

1. Protection of Non-Combatants: Scientifically, protecting non-combatants is by the principles of universal war ethics and compliance with the international laws of war (Doğan, 2023). It supports efforts to reduce the negative impact of armed conflict on civilians and respect for human rights.
2. Prohibition of Brutal and Atrocity Killings: The prohibition against brutal and atrocity killings reflects adherence to humanitarian norms and ethical norms of war that respect human dignity (Astuti, 2020). This principle supports creating a more humane environment even in conflict.
3. Protection of the Environment and Property: From a scientific perspective, protecting the environment and property aligns with modern understandings of sustainability and environmental protection. It can minimise the destructive impact of war on ecosystems and natural resources.
4. Protection of Prisoners of War: Protecting prisoners of war is done by the principles of the Geneva Conventions, affirming prisoners' rights and humane treatment. It can also form the basis for developing peaceful relations in the future (Basyar, 2020; Junaidy, 2018).
5. Responsibilities of Military Leaders: The responsibility of military leaders refers to the principle of responsible leadership by the concepts of military law and compliance with the laws of war. It ensures wise and responsible decision-making (Arsyad, 2018).
6. Prohibition of Attacks on Places of Worship and Civilians: The prohibition against attacks on civilians and places of worship is based on humanitarian and religious values that emphasise respect for holy places and the sustainability of civilian life. It can promote interfaith peace and tolerance (Diantika & Mastini, 2023).



Protecting non-combatants is a fundamental principle in the internationally recognised ethics of war. This principle emphasises that actions directed against individuals or groups not directly involved in combat should be avoided in the context of armed conflict. From the perspective of Islamic humanism, this principle is based on the teachings of humanity and justice emphasised in Islamic teachings. Islam emphasises protecting individual rights, even in conflict situations (Imran et al., 2021). The prohibition of brutal killings and atrocities is an attempt to reduce the level of suffering during war. This principle aligns with humanitarian values in Islam that teach mercy and justice. In this context, Islamic humanism demands fair treatment of all parties, even in conflict situations. Islam emphasises that acts of cruelty and brutality are contrary to the ethical values it upholds.

Protection of the environment and property emphasises avoiding unnecessary damage during conflict. From the perspective of Islamic humanism, this reflects the responsibility of humans as Khalifah (managers) on earth. Islam teaches to protect nature and natural resources as a form of obedience to God's commands (Saeed, 2018). Protecting prisoners of war demonstrates the importance of respecting human rights, even when the individual is considered an enemy (Van-Engeland, 2019). In Islam, prisoners of war have certain rights that must be respected, including the right to security, health, and humane treatment. This reflects Islamic humanist values that place human dignity at the centre. That prisoners of war in Islam have rights such as security, health, and humane treatment is based on several key assumptions. Central to Islamic ethics is the respect for human dignity, which extends to all individuals, including captives. Islamic law (Shariah) provides specific guidelines for their treatment, ensuring safety, adequate care, and prohibition of torture. Prophetic traditions further emphasize humane treatment, reflecting a broader ethical framework that seeks to limit suffering in conflict. These principles collectively support the view that Islamic humanist values prioritize the dignity and rights of prisoners of war.

The responsibility of military leaders emphasises the importance of fair and responsible leadership during any and all conflict situations. From the perspective of Islamic humanism, military leaders are expected to lead with justice, ensure the security and well-being of the people, and minimise the suffering caused by conflict. The prohibition of attacks on places of worship and civilians emphasises the importance of respecting places considered sacred and protecting civilians who are not involved in the fighting. This is to Islamic humanitarian and ethical values that condemn acts of violence against individuals not involved in the conflict. This principle emphasises the need to respect freedom of worship and human rights.

The six points of protection in the context of war reflect international norms and are positively linked to Islamic humanism (Shafie et al., 2021). Islamic humanism emphasises the importance of humanity, justice and freedom, values also upheld in international war ethics. Therefore, implementing these principles will create a more humane and just conflict environment.

War and Humanism in Theological Discourse

The theological discourse on Islam and war involves a deep understanding of Islamic religious teachings in the context of war. Two key aspects often discussed in this context are the Islamic law of war, known as "*fiqh al-jihad*," and the humanistic values held within Islamic teachings (Muhammadin & Wahab, 2018). The principles of the Islamic law of war framework are similar to those of the Just War Theory (Nakissa, 2023). War is considered a last resort and is only allowed in self-defence or to protect human rights. There are strict limitations on acts of war, including prohibitions against attacks on places of worship, environmental damage, and mistreatment of civilians. These principles reflect the desire to maintain proportion and justice in the use of military force, in line with the humanitarian values held by Islam.



On the humanist side of values, Islam emphasises respecting human rights. In the context of war, this includes protecting civilians and ensuring acts of war are proportionate. The principles of justice and humanity must be maintained, even in conflict situations. This aligns with the humanist principle of respect for universal human values, regardless of religious background or beliefs. In practice, this discourse must be understood in the context of history and contemporary situations. Challenges arise about extreme or radical interpretations of Islamic war teachings, which can conflict with humanist values. Many Islamic thinkers try to understand how religious teachings can be properly applied in war while upholding humanitarian values. Engaging in open dialogue between religious scholars and humanists makes it possible to achieve a deeper understanding of how Islam and humanism can coexist to create peace and justice in the context of war.

In the face of today's realities of genocide and disregard for the ethics of war, challenges related to the application of humanitarian values are increasingly complex (Nur, 2023; Robson, 2020). These situations often lead to inequality, human rights violations, and brutality involving innocent civilians. Many of these cases show that the ethics of war are often ignored, and in some contexts, religious teachings are also manipulated or misinterpreted to justify inhumane acts of violence. As teaching peace, justice and humanity, Islam comes as a humanist value bearer amidst the turmoil of global conflict (Nasution, 2021; Rijal, 2016). Principles such as the protection of non-combatants, the prohibition of brutal killings, and favouring human rights in Islam are relevant in responding to the ethical challenges of war today. Islam teaches that war should only be waged as a last resort for self-defence and the protection of human rights and provides clear guidance on the treatment of prisoners of war and places of worship.

The importance of bringing humanist values into the context of war ethics sets the stage for Islam to contribute positively to conflict resolution and peacekeeping. Humanist values can be integrated by emphasizing principles such as compassion, justice, and proportionality in conflict resolution strategies. In Islamic contexts, this involves applying teachings that advocate humane treatment and ethical conduct. By emphasizing humanitarian principles, Islam promotes dialogue, tolerance and respectful understanding between religious communities. Therefore, a concerted effort to understand and apply the humanitarian values espoused by religions, including Islam, can be a solid foundation for creating a more peaceful and just world.

Discussion

This study describes an analytical approach to the role of jihad in Islam. By emphasising the word "deconstruction," the title reflects an attempt to re-understand jihad through critical study. Integrating humanist principles into key elements of theological discourse offers an innovative and contextualised approach to understanding the role of jihad within the framework of Islamic teachings. In this analysis, attention can be focused on the evolution of the interpretation of jihad from historical to contemporary perspectives. Such deconstruction can open the door to a more holistic and inclusive understanding of jihad, which is not only limited to the physical dimension of struggle but also considers spiritual and educational aspects. The principles of humanism become critical guidelines to balance traditional interpretations and detail the human dimensions of jihad (Satterley et al., 2023; Yousuf & Aziz, 2022).

The innovative approach to the concept of jihad in Islam promoted by this study brings out the profound human dimension in the theological discourse. One aspect that stands out is the emphasis on humanism as a central guideline in interpreting and deconstructing jihad. In the context of war ethics, this principle not only limits itself to the physical aspects of combat but also opens new insights into the need to maintain and preserve humanity in every aspect of life. In a more specific humanitarian dimension, this research highlights the strict prohibition against destroying crops in the context of war. This prohibition is not only practical but also has deep philosophical implications. Through this perspective, Islamic war ethics incorporates



sustainability and ecological responsibility as essential components, emphasising that armed conflict should not harm and damage ecosystems that support human life (Mol, 2019).

In addition, the humanitarian dimension in the context of this research considers human rights, justice, and other universal human values. Through the deconstruction of jihad and applying the principles of humanism, this research opens the door for a more inclusive and contextual reinterpretation, emphasising the need to maintain human values even amidst the ethical challenges of war. As such, this research contributes significantly to the development of theological discourse while formulating a more holistic view of the role of jihad in Islam. Further discussion can highlight the potential tension between the traditional concept of jihad and the principles of humanism. This critical analysis can open space to explore how human values can reshape the understanding of jihad, detailing the dimensions of justice, tolerance, and alignment with human rights.

In the context of theological discourse, the important role of deconstructing jihad through the principle of humanism can be explained (Tagirov, 2023). This involves exploring theological foundations that support a more humanist interpretation, opening up space for reinterpretation and reassessment of jihad (Machasin, 2021). This approach can have a significant impact in shaping Muslims' views on the ethics of war and creating a more contextualised and inclusive understanding at the global level. The novelty of this research lies in the innovative approach to understanding the concept of jihad in Islam through the lens of deconstruction and the principle of humanism in theological discourse. In presenting deconstruction, this research challenges the traditional paradigm that associates jihad only with the dimension of physical war, opening up space for a broader interpretation. Integrating the principles of humanism becomes the main element in giving a sharper human dimension to the concept of jihad, exploring values such as justice, tolerance, and human rights within the framework of Islamic teachings. This research enriches the understanding of Islamic war ethics by combining deconstructive criticism and universal human values, contributing to theological discourse and providing a more holistic view of the role of jihad in Islam.

Conclusion

Through the above explanation, an innovative approach to the concept of jihad in Islam through deconstruction and the principle of humanism in theological discourse makes an important contribution to understanding the ethics of war. The deconstruction broadens the interpretation of jihad and opens space for a more holistic and inclusive understanding. The principle of humanism becomes a central guide in exploring the values of humanity, justice and human rights in the context of war. The prohibition of killing civilians, the prohibition of crop damage and the prohibition of damaging places of worship, as one of the implications of Islamic war ethics, reflect concerns for sustainability and ecological responsibility. As such, this research brings a rich and contextualised perspective to the role of jihad in Islam, combining theological traditions with universal humanist values to form a more comprehensive view of the ethics of war in Islamic teachings.

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